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## PAST AND FUTURE OF OUR GREAT NATION

Great Achievements of Our Country—Liberty, Equality and Fraternal Love—Dangers to Be Avoided.

(Written for The Intermountain Catholic.)

The records of the old year are closed, and what the new year may bring forth no one can tell. A new ruler will be chosen to steer the ship of state. As our government rests on popular opinion, no one can predict who will obtain that honored prize. Circumstances change men's views and little incidents sometimes turn the stream of popular feeling into a new channel. From our past achievements, our greatness is proclaimed in every civilized land, and all patriotic citizens take a just pride in the lofty eminence our country has attained. To reach still higher is our motto. As compared with other governments, we are merely in our swaddling clothes, and yet we outstrip them all. We, only yesterday, in our commercial relations have left all foreign rivals far behind us in all enterprises. The oceans are dotted with our ships, and in every port, under the protection of the Stars and Stripes, our merchandise is landed and eagerly sought. From the Atlantic to the Pacific and from Canada to the Gulf of Mexico the two republics are intersected with railways, built by American genius and enterprise. Our wigwags of a century ago have disappeared, and when the Indians ruled supreme and the buffalo roamed, will be found large, thriving cities with palatial residences; and instead of the wigwag we see the smoke curling from our big factories, where the hammer of industry swings from morning till night. The whole land is dotted with schools; in all cities of importance we have colleges, hospitals and other kindred institutions; whilst each state has its university. Over them all the towering church steeple proclaims the blessings of religious liberty. The last century produced this marvelous growth. The onward march still continues, and whilst our national motto, "E pluribus unum," is still adhered to, the wheels of progress will revolve. But in thinking of our glory in the past, because of the harmony of our united strength, it is only too true that there are within the last decade of years many discordant notes in our social relationship. There is in proportion to our growing strength, a growth of discontentment between capital and labor. A lack of harmony is each year becoming more widespread, as is evidenced by the increasing number of strikes. Depending on our united strength, founded on liberty, equality and brotherly love, there could be no setback to our progressive national greatness. Set these three at variance, and a nation, however powerful and great it may be, when its standard of greatness is changed will suffer. Liberty all enjoy. Social reformers proclaim that equality is wanting, and fraternal love, the Christian standard, is missing. The demand of social reformers for equality in all things infringes on the liberty of the individual. Then there is a cog missing from the wheel of progress. Equality, misapplied by social reformers, has a tendency to disintegrate society. All have equal natural rights, and should be equal before the law. There should be a "statute of limitations" for the poor as well as for the rich and influential. Justice should not be restrained when dealing with a rich millionaire, a corporation, or influential politician, any more than when it deals with a hungry man who steals a loaf of bread to appease his hunger. Is it so? No. Why not?

Here the equality guaranteed by our Constitution ends. Equality of intellect, in the social order, and an equal distribution of riches, are wild speculations of dreamers, and can never be realized. Intellectually some men will, and always have been, masters. Their intellectual lights lifters as much from the great mass of humanity as the light of the sun differs from that of the other celestial bodies. Place humanity under military training, and ask how many Wellingtons, Napoleons, Deyers and Sheridans would graduate? If we had learning the same rule will apply. The Spaniards, Huxleys, Darwins, St. Augustines and Bosses are the exceptions. There are differences in intellectual capacities and will be till the end of time. Again, there are social distinctions which cannot be effaced. You have in every age the noble and ignoble, the gentle and simple, and the forward and pretensions. Family distinctions always existed and in every nation will be found noble families who, generation after generation, rise above the common level. There are, too, in Church and State, born leaders who are head and shoulders above the common mass of humanity. Our social reformers, by straining equality, would strive to have an equilibrium by bringing all down to a certain average. Equality in wealth is also the dream of our noisy reformers. If all stood on the same plane in the possession of the goods of this world, all would be equally poor. All, for the time being, would be leaders of society, but society, itself, having no foundation, would soon topple over. This doctrine, preached in the name of liberty, is mischievous in principles and threatens our future progress and greatness. There being no restraint, it gathers strength from its fair promises of landing all its advocates in the happy land of Czarism.

Another element needed and lacking in the development of our nation's greatness is fraternal love. This missing link applies to all members of society. Its absence means selfishness and greed. Its effects may be learned from the constant irritation that exists everywhere. Shaking off the influence of Christianity and reducing its teachings to a minimum, the heart grows cold, and there is sympathy. Cold human nature, left to itself, and guided by natural instinct, repels rather than attracts the miseries that surround. The bond, kindly love, which unites all as children of one common Father, is missing. We still retain the name of a Christian nation; we send our missionaries to pagan nations, but what percentage of our population is in word, deed and act Christian? The statistics of churches are not flattering to our national pride, yet, with all our zeal and extravagance in spreading the light abroad, we turn thoughtless agnostics at home over to the buffets of Satan. It is a heresy to tell our boys



The Home, when completed, will be one of the finest institutions in Salt Lake City. The site which it occupies on the East Bench, is the most picturesque in the city. It commands a view of the entire valley, whilst the building will serve as an enduring monument to one of Park City's most upright and successful miners, John Judge. To perpetuate his memory a Miners' Home and hospital was deemed the most fitting monument by his wife, Mrs. Mary Judge, who founded the above Home.

## JUDGE MEMORIAL HOME.

## A UNIVERSAL INSTITUTION

The Institution in Which Students From All Nations Are Prepared to Carry the Gospel to the Whole World.

(Special Correspondence Freeman's Journal.)

Rome, Dec. 16.—The old lady who remarked that the Bible was a fine book, uttered a very obvious kind of statement, and it is almost equally obvious to say that Rome has many interesting places and functions. But there are some spots and some annual celebrations which are particularly interesting even in Rome, and the annual distribution of prizes at the Propaganda is certainly one of these. In some respects Propaganda is the most characteristic Roman institution in all Rome. When the Eternal City, which was considered eternal even in the pagan days of the Roman empire, became the episcopal seat of the prince of the apostles, it became also the center of Christian propaganda, from which new apostles were to go out, filled with zeal and armed with authority, to spread the kingdom of Christ. From the earliest times missionaries have left Rome to carry the faith to pagan lands, and in the seventeenth century Pope Urban founded the college of the Propaganda for the express purpose of forming these pioneers of the faith. In the course of time other colleges sent their students to take part in the lectures which were given at Propaganda until it developed into a University of Sacred Science.

Stand any afternoon in front of the pillar with its statue of Our Lady, which was erected nearly half a century ago to commemorate the proclamation of the immaculate conception, and you will witness an inspiring sight as the students pour out from the lecture halls and branch off in various directions to their own colleges. Each body of students is distinguished from the others by some difference in dress, though the cassock is worn by all. There are Greeks, Canadians, Ruthenians, Algerians, Americans, Armenians, Romanians, Irish, Copts, and a dozen others, and there is the Propaganda college, in some respects the most interesting of them all. In a single "camerata" of Propaganda students, consisting of some score or so, you may find almost as many nationalities as there are members. Among them there is not the faintest trace of a color line discernible. You may see a Greek and a negro black as ebony walking side by side, discussing some point of philosophy, and never for a moment dreaming that there is the slightest incongruity in their friendly relations. After a few years if you ask the addresses of the students of the "camerata" you will be directed to China, New York, Timbuctoo—and you need not be surprised if you learn that this or that student has been in the interval disemboweled and decapitated in Japan. In short, Propaganda is a microcosm of the universal church.

Every year, about the beginning of July, all these students either engage in friendly rivalry in competitive examinations, or submit themselves for examination for the different degrees of doctor, licentiate or bachelor of theology, philosophy and canon law, and if you care to look up old records of these examinations you will be sure to come upon many names which became famous as popes, cardinals, bishops—perhaps even as saints and martyrs. And it may well be that some such destiny is awaiting more than one of the hundreds of stu-

dents of Propaganda who gathered last Monday morning to learn the results of the examinations of last summer. These same results prove to be of a kind which should send a thrill of pride through every American Catholic. This year the students of the American college swept all before them. In sacred Scripture an Irishman won the first medal, and an American, the Rev. Edmund Fitzmaurice, was bracketed for the second; in dogmatic theology the same Irishman divided honors for the first medal with the Rev. John Supple of the American college, while for the second medal the Rev. Edmund Fitzmaurice and the Rev. John Wolfe of the same college were bracketed with the Rev. Joseph Hennessey, a Buffalo student of Propaganda; in the examination on the sacraments no fewer than five American college students were bracketed for the second medal—Revs. Edmund Fitzmaurice, Daniel Tully, Patrick Turner, John Turner and James Bartley, and with them was a student of the Irish college; in the local theology Edward Ryan and Paul Schaffel of the American college took the first and second medals, respectively; in moral theology two American college men, Revs. Martin O'Garra and Patrick Turner, were bracketed for the first medal with an Irishman of Propaganda; in church history the Rev. Patrick Doyle of the American college took the second medal; in canon law, four of them were bracketed for the first medal—Revs. Paul Schaffel, James Boylan, Edward Ryan and Martin Ryan, while four more of them were declared equally deserving of the second medal—Revs. John Kelliher, Patrick Doyle, Augustine Asfale and Joseph Shade—the honor being shared with them by Frederick Prieschoff, a Cincinnati student of Propaganda, and a student of the Irish college. The first medal in sacred liturgy was again won by the Rev. Frederick Prieschoff. The Rev. Patrick Doyle won the first prize in sacred archaeology, and Edward Ryan and Martin Ryan were bracketed for the second. Most of the honors in philosophy and higher mathematics went to students of the Irish college, Daniel Coleman of Cork taking no less than two first and two second medals, while Daniel O'Brien and Denis O'Brien took a first and a second, respectively. But in these branches the American college was also represented by William Scullen, who took the second medal in logic and metaphysics and William Everett was bracketed for the second medal with two Irish students of Propaganda. Nor do these strikingly brilliant results exhaust the long list of American college triumphs, for its students figure more prominently than any others in the special mentions in all the subjects.

Finally, eight of the sixteen newly created doctors of divinity were American college students—the Revs. Michael Steins, Joseph Kummel, Joseph Corrigan, Stuart Chambers, David Supple and Laurence Fell, while three were created doctors in philosophy—Leo Macglinley, William Sheehan and David Pooney. In the minor degrees also the national college of the United States equally distinguished itself. Comment on these magnificent fruits of diligence and intelligence would be superfluous.

## THE PHILIPPINE PRIARS.

Government Making Arrangements for the Purchase of the Lands at a Cost of \$7,239,784.

Washington, Dec. 23.—The settlement of the long controversy over the friars' lands in the Philippines is nearing the end. A cablegram was received at the war department today from Governor Taft, saying that an agreement had been reached to pay in bonds the sum of \$7,239,784 for 391,000 acres, involved in the purchase.

A conference between Secretary Root and Secretary Shaw followed at the White House, and it was decided to issue \$7,000,000 of 4 per cent bonds, redeemable after ten and within thirty years, to liquidate the payment. This is an average of \$18.51 an acre for the land thus purchased. The lands were not bought in a lump, but were appraised, and the sums named represent the totals. All the lands are regarded as very valuable as agricultural properties, being mainly sugar, coffee and hemp producers. The lands will be offered for sale early in January.

The Philippine government will sell the lands to the natives for a reasonable price, giving the occupying tenants the preference and allowing the payments to extend over a convenient period of years. Six months will be allowed to resurvey the lands, examine and verify titles, and make all necessary arrangements for the transfer to the government. The bonds will be paid to the pope, and not to the orders in the Philippines. The fund will, however, remain in the islands to be used in establishing churches, schools and charitable institutions under the auspices of the church.

Some details concerning the issue of the bonds yet have to be worked out, but no doubt is expressed that a ready market for them will be found in this country. During the past seven months an aggregate of \$6,000,000 of 4 per cent Philippine bonds have been issued and floated in the United States in lots of \$2,000,000 each. More than half these bonds are now on deposit with the government as security for public money. The bonds previously issued were sold on terms regarded as favorable to the government, each lot of \$2,000,000 commanding a figure above par. It is believed that the forthcoming issue also will bring a good price.

## Agreement Said to Be Signed.

Manila, Dec. 23.—The agreement for the sale of the friars' lands has been signed, to take effect in six months, the time allowed for surveys and examination of titles.

The bureau organized to administer the affairs of these lands will dispose of them when possible to the present tenants on long terms of payments. Three-fourths of this land is included within the populated districts, which makes it a difficult proposition for the administration's bureau.

People need to open out fields of interest. First, they must inspire in themselves more faith and courage, and then, less not a moment in grasping an opportunity, however small—obeying, with promptness, some idea—only doing something.—F. W. Barry.

A great many of the books which belonged to and personal that I shall be seized and possessed of and all property real and personal in which I shall have any interest, legal or equitable, at the time of my death.